

## Damsels Must Distinguish Paramours from Gentlemen; Absence of Soul Love Makes for Terrible Lovers; Advice for Divorcees; Solomon the Poastaster; SOS 4:1

### Song of Solomon Act III (4:1 – 7:9):

**Song of Solomon 4:1 -** [KS: Pick-Up Line #6] “How beautiful you are, my darling, how beautiful you are! [KS: Pick-Up Line #7] Your eyes are like doves behind your veil; [KS: Pick-Up Line #8] your hair is like a flock of goats that have descended from Mount Gilead.”

1. In the next five verses Solomon will fire 9 pick-up lines. The first verse of the third act contains three, the first is number six overall and is designed to weaken the Shulammite’s defenses by complimenting her.
2. The first effort compliments her beauty. One of the most effective ways of wooing a woman is to tell the truth where possible and to embellish it when necessary.
3. It is up to the woman to discern whether the compliment is a true statement or a white lie. If the former it must be determined if it is honest and without ulterior motives. If the latter she must discern if the compliment is an act of kindness or manipulation.
4. Young doctrinal damsels must learn to distinguish paramours from young men with integrity that are truly attracted to their physical appearance. To over-compliment is a pick-up line. To honestly express admiration indicates attraction which the damsel should appreciate but with cautious grace.
5. This is not the first time Solomon has stressed her beauty. He complimented her facial structure in Song 1:9-10 and a lily among thorns in 2:2. But this is the second time he has used the phrase “How beautiful you are, my love, how beautiful you are.” The first was in Song 1:15.
6. The Hebrew word for “beautiful” is יָפָה **yaphah** which emphasizes the physical attractiveness of the Shulammite. Solomon is enraptured by her beauty which means he is locked into the attraction stage. As we move through this act we will find his pick-up lines never emphasize the Shulammite’s soul.
7. The New American Standard uses the word “darling” to translate the Hebrew word: רַעְיָה **ra'yah**. The best translation is “lover.” Solomon arrogantly assigns this epithet to the Shulammite and later increases the pressure with an even stronger term: כַּלָּה **kallah** which means “wife.”
8. But he starts off slow, at least for him, and begins with “lover.” He repeats Pick-up Line #4 from Song 1:15, “How beautiful you are my lover, how beautiful you are.”
9. This is a classic pick-up line in the sense that Solomon knows that at this point she is not his lover but he hopes to influence her through flattery into becoming so. Further, the Shulammite never considers him her lover since she is committed to the Shepherd.
10. The Shepherd then is the only person who qualifies to refer to her as “lover.” Solomon is a paramour and a paramour is like a wolf on the prowl seeking to possess what is not legitimately his, for example, another man’s sheep.
11. When it comes to physical sex, no one in his day had more experience in its techniques then did Solomon. He would have been an excellent sex-ed teacher since all the job requires is knowledge of the mechanics.
12. Principle: A man who is only an expert in the mechanics of physical sex is a terrible lover since he has no true love in his soul for the damsel he solicits. She is primarily an object that is visually acceptable to him for the purpose of satisfying his biological needs and sexual desires.
13. When a right man and a right woman identify each other in their souls no physical experience is necessary. They are physically perfect for each other and the anticipation of the experience in marriage is one of the exciting things about the relationship.

14. Principle: Couples that identify each other as right man-right woman but abstain from sex until marriage exhibit integrity while maintaining purity of soul.
15. Once married they bring no baggage into the relationship. Their demonstrated integrity is a comfort to each other and they are free to enjoy each other's souls and bodies without restraint, without guilt, and without suspicion.
16. Example: If a man solicits sex from his fiancée and she submits what happens if for whatever reason the engagement is called off? The man has no integrity and the woman is damaged goods. However, if they abstain and the marriage is called off then each is free to move on without guilt and the persons they meet later on will have no reason for suspicion.
17. Solomon, although an expert in his solicitation of women, is shown to be overly aggressive in his efforts with the Shulammite. One "How beautiful you are" would have been sufficient but by repeating it he reveals his *modus operandi*.
18. Since Solomon is in reversionism he has nothing to offer from his soul. He is not considerate of the Shulammite's wishes. A true gentleman would have invited her to visit him at Shunem and then, if she declined, moved on down the road.
19. Solomon's assumes that he is telling the Shulammite what she wants to hear. Her responses to him are well phrased so as not to insult him but at the same time to express loyalty to her right man.
20. Women who buy into pick-up lines are those who want to hear compliments and move into Operation Desperate Belief. They are first of all self-centered and actually agree with the pick-up line: "I *am* beautiful and my eyes *do* look like doves."
21. Too many people get married based on lies spoken with ulterior motives and believed due to approbation lust. Such marriages are on the rocks from the very beginning and are doomed for a lifetime of unhappiness or eventual divorce.
22. A woman who falls into such a mess should pause and reflect with clarity of thought upon the reality of her condition. Then, being honest with herself, admit the error and return to a concentrated study of the Word of God.
23. Advice to divorcees: Do not date anyone for at least a year after the divorce is official. Do not marry until at least five years afterward.
24. The reasons for this have to do with baggage. Divorcees often have anger and bitterness toward former husbands and they harbor guilt and shame about their own failures to identify the paramours at the door.
25. After a divorce a woman is very vulnerable. A paramour is sly like a fox. She wants support and encouragement while the paramour, smelling blood, uses his rhetorical skills to conceal his intents.
26. The sure way to win her approval is to take her side, tell her how horribly she has been wronged, and offer comfort through soothing words that she wants desperately to hear.
27. The woman's strength becomes her vulnerability. She is a natural responder but in this time of weakness she is in danger of responding to yet another paramour.
28. Thus what appears to be a knight in shining armor turns out to be the same guy in another getup telling the same lies for the same reasons.
29. Song of Solomon is beautiful poetry. He was an accomplished writer and in this case wrote under the ministry of the Holy Spirit. But the content of what he writes shows that at the time he speaks to the Shulammite he was not only a paramour he was also a poetaster \pō' a-tas-ter\; an inferior poet lacking in ability. Why?
30. Because he was motivated by the lust patterns of his sinful nature to lure an innocent woman into his harem for nefarious purposes. His poetry, although brilliant in construction, was mediocre in content. His beautiful phrases were true but their intent was to conceal his hidden agenda which was to enjoy her sexually.

31. He apparently had some pick-up lines that had worked on others so he fires not only the “You are beautiful line” twice but follows it up with a second try of “You eyes are like doves.”
32. This is Pick-up Line #7. She rejected this line in Shunem as just so much poetastery, i.e., trivial, worthless, doggerel verse, and will do so again here.